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the place is called in Na-khi, P'u-ts'ü-wùa, after the village known in Chinese as P'u-ch'i-wa-ts'un 普七瓦村.

Ta-yen li. — The town of Li-chiang itself is in the li of Ta-yen 大研里. The villages to the east of Hsiang Shan belong to the same li, but not further north than the village of A-fu 阿夫.

Tung-shan li. — To the north of A-fu the villages belong to Tung-shan li (Eastern mountain li), the last village of that li being Lv-na-wùa (Black rock hamlet), the Chinese Lu-nan-wa 魯南瓦. Other villages of the same li are Hung-shui-t'ang 紅水塘, Wu-t'u 吳土 in the east where there are hot springs, Pen-ch'i-ch'eng 本其城 (the Mbue-tkhi-dza of the Na-khi; *mbue-tkhi* is the name of an evergreen oak, *Quercus semicarpifolia* var. *glabra*, with dark-green, glabrous leaves, and *dza* is a walled town hence the Chinese *ch'eng* 城, city), and Lu-tsui-lo 魯嘴落. La-ting 拉丁 is on the west bank of the Yangtze and the farthest east in Tung-shan li. North-west of it, situated on the slopes of a spur, is the hamlet of Jo-shui-t'ang 熱水塘, in the valley of the stream formed by the Pai Shui 白水 and Hei Shui 黑水. West, in a small valley among mountain spurs, is the village of Wu-t'u-t'ieh-ch'ang 吳土鐵廠.

Wu-lieh li. — South of Tung shan li is the Wu lieh li 吳烈里, the Na-khi Ghügh-lä. This joins Ta-yen li on the west, Tung-hsiang-ko li on the east, and Tung-yüan li 東元里 on the south. One of its principal villages is Nda-zaw, the Chinese Ta-jan 打然, which is situated in a valley or ravine in the mountains. The climate is very cold and the village is poor. Nda-zaw is renowned for the many cases of suicide among its inhabitants, due mostly to illicit sexual intercourse, which usually ends in the suicide of both parties. The village is quite a distance from the town of Li-chiang and it takes a good part of the day for the peasants to reach the market. They return, men and women, during the night to their village, arriving usually at dawn. Bbue-na-k'o, the Tui-nao k'o 對腦壳 of the Chinese, another large village in this li, is situated on a terrace high above the Yangtze gorge. In the western part of the li are situated the hamlets of K'ai-wen-ts'un 開文村 and Yang-chia-teng 楊家登; these two villages are inhabited by Lä-bbu (Min-chia) tribespeople, the original inhabitants of the Nan-chao Kingdom.

Tung-hsiang-ko li. — East of Wu-lieh li is the Tung-hsiang-ko li. This extends south to the iron chain-bridge of Tzu-li-chiang, to the middle of the Yangtze on its eastern border. Its two largest villages, situated in the Yangtze valley, are Yü-mai-ti 玉麥地 and Tseng-ming 增明.

Tung-yüan li. — This li lies south of Wu-lieh li and forms a long wedge, the narrowest part being in the east where it comes to a point at the Tzu-li-chiang bridge. The broad part of the wedge adjoins Pai-ma li 白馬里 on the west. The important villages of that li are, in the extreme east, Yang-chien-shui 羊見水 and, in the central part, En (Ngai)-lieh-ts'un 恩烈村. In the western part, on a hill, is a Buddhist temple called Chin-shan Ssu 金山寺; also the villages Te-wei-ts'un 德爲村 and Hsi-lin-wa 西林瓦, the Na-khi Ssi-li-wùa. In the center of the latter village is the ancestral temple of the Mu family. A stream which has its source in the snow mountain and gathers all the various

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Li-chiang plain at the very foot of the snow range, its elevation being 9,400 feet. Owing to its proximity to the range it has always been my headquarters while exploring the north-west of Yün-nan and Hsi-k'ang. It is from this village that I left for the Yangtze gorges and Bbĕr-ddĕr. The trail leads from the village of Nv-lv-k'ö over a pass called Hăr-lĕr-gkv (Wind-call pass,[4] or Pass whence the spirits call the wind), elevation 10,500 feet, to the district of A-khi (A-hsi 阿喜 in Chinese; H-M., Aschi) on the western bend of the Yangtze. The village of A-khi is, however, considerably south of where the Nv-lv-k'ö trail first strikes the Yangtze. Ere reaching the top of the pass the trail passes an *obo* (rock pile) with oak branches (such as one usually finds on mountain passes in Tibetan country); this particular place is known as Shi-zhi-k'ö (At the place of the mountain spirit), and also called Hăr-lĕr-man (Tail of the wind-call pass).

A magnificent view unfolds over the plain with the many villages which dot it; in the spring it looks like a large chess-board, with the thousands of wheat-fields for squares. Here the mountain-side is wooded with pines — both *Pinus Armandi*, the tall white pine, and the yellow *Pinus yünnanensis* — oaks (*Quercus semicarpifolia*), maples, spruces, etc. The air is clear as crystal and every tree and house stands out as sharply as if one were viewing them at close range. (PLATE 52).

From the pass we reach an oblong depression filled with water, the howling wind whipping the surface and carrying the spray clear across, drenching the traveler as from a shower-bath. The water of this small lake, which has its source mainly in underground springs but also from small rivulets descending from the surrounding spurs, rushes cascade-like through a forested gorge down to the plain, where it joins the waters of a broad spring called Mba-mă which is used entirely for irrigating the fields of the many villages. The trail skirts the pond on the north side to a pass at the other end called Hăr-lĕr mbu (Hill whence the wind is called).

From Hăr-lĕr mbu the trail leads along the western slopes covered with pines and prostrate oaks, overlooking the lake Gkaw-ngaw (Kan-hai-tzu 乾海子 in Chinese; H-M., Ganhaidsi). This lake, like the La-shih-pa Lake, appears and disappears through subterranean outlets (PLATE 112). The mountain south of Gkaw-ngaw and facing La-shih-pa is called La-shi ch'ou-mă Ngyu; it is much frequented by Na-khi intent on suicide. The zigzag trail continues through forest to the main A-khi road, the junction being called Shi-zhi mbu (Hill of the mountain god), elevation 10,500 feet. The road is broad and lined by forest of magnificent, centuries-old, oaks (*Quercus semicarpifolia*) and spruces, mainly *Picea likiangensis*. To the left is a valley, whose western wall is a high, partly forested (with firs, spruces, birches, maples, etc.) mountain called the Yao Shan 藥山 (Medicine Mountain; H-M., Yau-schan), about 13,500 feet in height. It is the Na-khi Gkaw-ngaw gkŭ-p'ĕr Ngyu. We are now on the western slopes of the snow range above the Yangtze valley, the river flowing north.

[4] The word *hăr* means wind, but pronounced in the third tone *hăr* means to cut. Both meanings are here employed. The fiercest and most cutting winds come over this pass onto the Li-chiang plain, rocking the houses of the last village for months during the winter and spring. As spring is the windy season, the Na-khi use the symbol of wind for spring.